

1. Legality of Thilashins, Maychis, and Silmātās

Although not known as *pāṇarārigaparibbājikās*, the nuns in modern Buddhist world that are ordained and accepted by the traditional Buddhist countries and strict Buddhist scholars and masters, are spoken of in the Pāli scriptures and their existence and practice is supported. It is however supported as substitution for the Bhikkhunī lineage when the Bhikkhunī lineage is no more possible to be restored, at least if we consider the explanations of Pāli Commentaries (*Atthakathā*) and Sub-Commentaries (*Tīkā*).

Ordination of *pāṇarārigaparibbājikās* is however supported, because they are understood as a kind of lay people. Giving five, eight, and ten precepts to lay people is supported by scriptures through the Buddha's own example and by the world-wide spread tradition today. The difference then between the ten-precept *sāmañerīs* (which are not allowed to be ordained by monks, only by Bhikkhunīs) and the ten-precept lay-people is, that the lay-people are not guided to pronounce the Three Refugees (Buddha, Dhamma, Saṅgha) by perfect pronunciation. Perfect pronunciation when taking the Three Refugees is the number-one requirement for becoming a novice (*sāmañera/I*).

The fact that Buddha's rules can be interpreted in different ways until that interpretation still accords (at least indirectly) with the original rule has been exhibited by the Buddha Himself in Bhaddiya Sutta of Majjhima Nikāya –

"Bhikkhus, I eat at a single session. By so doing, I am free from illness and affliction, and I enjoy lightness, strength, and a comfortable abiding. Come, bhikkhus, eat at a single session. By so doing, you too will be free from illness and affliction, and you will enjoy lightness, strength, and a comfortable abiding." When this was said, the venerable Bhaddāli told the Blessed One: "Venerable sir, I am not willing to eat at a single session; for if I were to do so, I might have worry and anxiety about it." "Then, Bhaddāli, eat one part there where you are invited and bring away one part to eat. By eating in that way, you will maintain yourself."

According to the relevant Commentary, Bhaddāli would this way still eat "one meal a day". The Pāli Commentaries make use of the possibility of interpreting Vinaya rules in different ways, which in turn helps monks and nuns to follow the Buddha's decisions with more ease and comfort. Most importantly, however, it helps monks and nuns prevent from unnecessary doubt about having broken a Vinaya rule; a doubt about one's virtue would entirely eliminate any chance for progress in *vipassanā* practice, disabling any kind of higher attainment. As we can see from various exceptions decided by the Buddha Himself, mentioned throughout the Vinaya Piṭaka, it is therefore intelligible to agree with the Commentarial benevolence. The account of Commentaries is the closest account to the main Pāli scripture in time, and they were accepted and learned, followed and respected by scholars, meditation masters, and enlightened Arahants as well.

List of ascetic and recluses as given in the Pāli Scriptures¹

1. *Upasampadapabbajā* – bound by the Theravāva Vinaya Piṭaka, the Code of Discipline
2. *Sāmañerapabbajā* – follow the ten precepts and serve monks (or female *sāmañerī* serve nuns) or study under the guidance of the monks/nuns. According to the grammar book *Saddanīti*, *sāmanera/īs* are "children" of the monks/nuns.
3. *Isipabbajā* – wear sewn cloaks of patches made of plant fibres, may shave their hair, but do not have to – some prepare their hair into hair-knot (known from *jātakas*, such as of king Temi, king Mahājanaka, young man Suvaṇṇasāma etc. – 8 kinds according to *SnA Hirisutta*: a) *saputtabhariya* (lives with family outside village), b) *uñchācariya* (living in a dwelling at the entrance to the village, he enters the village to teach Brahmin's children), c) *tampattakālika* (eats meal donated at alms-round), d) *anaggipakkika* (eats only raw meal, never cooked), e) *ayamutthika* (cuts away bark of trees by a mallet or stone and eats that), f) *dantalūratā* (eats bark of trees by teeth), g) *pavattaphalika* (eats only leaves fallen from trees and lotuses, doesn't change dwelling place for food), h) *vantamuttika* (eats only leaves fallen from trees, doesn't change dwelling place food)
4. *Paribbājakapabbajā* – the ascetics of non-Buddhist teachers, as well as Phoe-Thu-Daw (*anagārika*) and Thilashin (*anagārikā*) known even today. They always shave their hair. An example was Bhaddā Kunḍalakesā before she became a bhikkhuní. There are two kinds – *acelakaparibbājaka* (naked), and *channaparibbājaka* (wear clothes, in the Buddha's time many of them (not all though) used the robes of the same color as Buddhist monks – as we can see from the *kappabindu* story in *Pācittiya Pāli*, and see also *kayavikkaya sikkhāpada* in *Pārājika Pāli*) A kind of *channaparibbājaka* are *paññaranga paribbājaka*, who were clothed in white. According to *Sārasarigaha Atṭhakathā* – *Pañcaantaradhānakathā* these white-clothed *paribbājakas* appeared after the Buddha Kassapa (the Buddha that preceded Buddha Gotama) passed away from the world, the successors of His disciples wore these white clothes, shaved their heads, and trained in *sīla*, *saṃādhi*, *paññā*. This kind of recluses were therefore extant already since before the Buddha Gotama appeared in the world. These *paññarangaparibbājikā* are thus well supported by the scriptures as existent after the *bhikkhunī sāsana* has disappeared.

In the Commentary to the third *pārājika* rule² we see an explanation of who was Migalandīka Samañakuttaka. In the third *pārājika* introduction story, monks who practiced a lot of meditation on the repulsiveness of their body (*kāyānupassanā*) (and apparently not sufficiently on the mind (*vedanānu-*, *cittānu-*, and *dhammānupassanā*)), became disgusted with their body, and thereafter desirous of death, they suggested to Migalandīka Samañakuttaka that he kills them and thus receives their robes and bowls. From that account we may see, that he apparently used the same robes and bowl as the Buddhist monks,

¹ The list below was written based on the information in Yawehtun's "*Bhikkhunī Sāsana hnint Thilashin Thamaing*" ("Bhikkhunī Sāsana and the History of Thilashins"), Shwe Tee Sarpe, Yangon, 1978; p.118-138.

² *Pārājikakāṇḍa-Atṭhakathā* – *Tatiya Pārājika - Pathamapaññattinidānavañnanā*

staying with them, being the Buddha's disciple. The Commentary then explains what does the descriptive part of the name (*samaṇakuttaka*) mean:

Migalaṇḍikampi samaṇakuttakanti migalaṇḍikoti tassa nāmam; samaṇakuttakoti samaṇavesadhārako. So kira sikhāmattam thapetvā sīsaṁ mun̄detvā ekam kāsāvaraṁ nivāsetvā ekam ar̄se katvā vihāraṇyeva upanissāya vighāsādabhāvena jīvati.

"Moreover, to Migalaṇḍika Samāṇakuttaka", (there) "*Migalaṇḍika*" (is) his name; "*samaṇakuttaka*" (means he was) a wearer of recluses' garment. Indeed, he kept just the forelock (front part of hair that covers forehead) and shaved bald the rest of the hair, /or shaved (whole) head bald/, wearing one robe arranged on one shoulder, (he) lived dependent only on the monastery, living of the leftovers.

Although this is not to praise Migalaṇḍika at all, it is an evidence that it was allowed, or at least not prohibited, for people to live with monks, wearing monks' robes, eating from monks' bowl, and still be free from the lable *bhikkhu*, *bhikkhunī*, *sikkhamānā*, *sāmañera*, or *sāmañerī*.

In Myanmar thilashins are mostly regarded as "*paribbājikā*", (a word used in Pāli for female non-Buddhist hermits), much mentioned in Pāli scriptures. The prototype of Buddhist thilashins may be traced to the time of arrival of Saṅghamittā Therī from India to Sri Lanka, as Asoka's Buddhist missionary. Before she arrived, the royal women of Sri Lanka headed by Anulādevī took white clothes on themselves and lived in a kind of monastery, observing ten precepts (waiting for Saṅghamittā Therī to come and ordain them as female-novices and later as Bhikkhunīs). This kind of "hermit females" are known in Pāli scriptures as "*pañcaraṅga-paribbājikā*" - i.e. females gone in homelessness, wearing white clothes, well shaven head and observing eight or more precepts.

- There were thilashins already in the Pyu period, as we know from the stone inscriptions, but we are not aware of the term used for them. From Chinese historical records we know, that most (if not all) young girls in the Sirikhetta (Pyu) period (i.e. ancient Myanmar) ordained as thilashins, although most of them just temporarily.
- Just later in the Inn-Wa period (of Myanmar) they are recorded as "soppayo" (သွေပြု), which is but a Mon word (Mon is today Myanmar's minority nationality in Myanmar's "Mon State"). This word comes from Pāli "*sappurisa*" ("good person") and for the people of Myanmar it indicated, that the nuns were pure in ethics.

Quote from "ဘိက္ခနီသာသန၊ နင့် သီလရှင်သမိုင်း" { = Bhikkhuni Sasana and the history of Thilashins} by ရွှေထွေနှင့် {Yawethun}, fourth edition in 1998 (year of first edition is not known, but from the information inside the book it seems to be around 1965).

"ဦးကျော်လှူဟူသည် သံချိုးဆရာကြီး ဟောင်းထောင်ဦးကျော်လှပင် ဖြစ်၏။
"U Kyo-hla is simply Than-cho master U Kyo-hla from Maung-Thaung.

တိုးကျော်လု၏ သံချိုကဗျာတို့တွင် သီပေါ်လက်ထက်တွင်ရေးသော
ဦးသူတော်ဟု ခေါင်းတပ်ထားသည့် သံချိုအဆုံးသတ်တွင် -

At the end of the sweet-sound (than-cho) poem called U Thu-Taw (= monastery helper) written in the era of (the king) Thi-Paw by that U Kyo Hla, (is written:)

‘ကျပ်တစ်လုံးယောနှင့်၊ ရပ်သုံးဆယ်နှစ်ရုံ၊ အတန်တန်ဆန်ခံလို့၊’ သီလရှင်ဖြူဖြူလတ်’ ကဲ့ကို၊ ဧပ်မှာအကံပြုပါလို့၊
“While staying in a rest house, (he) thought of the bright white precept-nuns, (how they,) with a little
basked (of monastery helpers), from the Thoun-Zhay town (Yat-Thoun-Zhay town) receive rice again and
again,

‘အဂတ်ဖြူ-အွတ်ယူလိုလူသည့်နှင့်’ အရွယ်တူ မပေါ်သူ မည်ရစ်နှင့်၊ ဖိုးသူကြံ့၊ ဟုရေးသားထားခဲ့သည်။
(Then) he forcefully took the white clothes (worn by monastery helpers); do not envy the sisters (precept-nuns) of the same age, dear (“adult”) monastery helper”, thus (the poem) was written.

တိုသံချိုကဗျာတွင်

သီလရှင်ဖြူဖြူလတ်ဟူ၍လည်းကောင်း လရှင်များ အဖြူရောင် ဝတ်ဆင်ကြသည်ကို ထင်ရှားသီသာစေခဲ့၏။

In this Than-cho poem it was very clearly expressed, that the thilashins wear white clothes, also by saying “thilashin of middle years (/age) in white”.

ယခုတိုင် တွင်ကျယ်နေသည့် မယ်သူတော်ဟူသော အရပ်သုံးစကား

(ရရှင်ပြည်တွင် သူတော်မဟုသောအသုံးရှိ၏) ကို ထောက်လျှင်လည်း လက်ရှိစီးသူတော်များ အဖြူဝတ်သကဲ့သို့

Even like today the spread usage of term “female monastery helpers” {may-thoo-taw} [there is used the term “female helper” {thoo-taw-ma} in Rakhine state] also helps in the way that (just) like the present(-day's) “male monastery helpers” {phoe-thoo-taw} of white cloth,

သီလရှင်၏သော မယ်သူတော်များသည်လည်း အဖြူဝတ်များပင်ဖြစ်ကြောင်း မြင်းနိုင်ပေါ့

the thilashins (here) called “female monastery helpers” are also only of white clothes, (which is) a fact, that can't be denied.

တိုစကားနှင့်စပ်၍ ယခု စစ်ကိုင်းတောင်ရှိး သစ်ဆိမ့်ချောင်နာယကဆရာကြီး၏ ပြောဆိုချက်မှာ ကိုးကားလော
က်သည်ဟု ထင်ပါသည်။

(I) think, that this is said with regards to words of the present(-day's) leading great-master of Thit-hseint hermitage of the Sagaing hill-range.

သစ်ဆိမ့်ဆရာကြီးသည် လွန်ခဲ့သည့် အနှစ် ၄၀ ကျော်လောက် အချိန် သက်ရွယ်ငယ်နှစ်ကာ ရှင်းတို့သည်
ခါးဝတ်နှင့်အပေါ် ရုံတို့ကိုသာလျှင် မြေနှီးဆိုး၍ ဝတ်ကြပြီး အကြိုကိုမှ အဖြူရောင်သက်သက်ဝတ်ဆင်ကြသည်ဟုဆို၏။

The great master of Thit-hseint says, that around over forty years ago, when (he) was of young age, they would also wear only the underwear and the upper cloth dyed by 'red-soil', (and) as for the shirt, they wore it white unlike (the remaining two cloths).

တိုစဉ်က စစ်ကိုင်းတောင်ရှိးတွင် သီတင်းသုံးတော်မူသော မဟာဂန္ဓာရုံဆရတော် (၁၂၅၇ ခန့်မှ ၁၂၈၁ အထိ
စစ်ကိုင်းတောင်ရှိး၌ သီတင်းသုံးသည်) ထံသို့ သီလရှင်များ သွားရောက်ကန်တော့ကြရ၏။

At that time, thilashins had to come and pay respect to the Maha-Gandhayoun Sayadaw, who resided in the Sagaing hill-range ((he) resided in Sagaing hills since 1257 until 1281 [i.e. 1896-1920 CE]).

ထိုအချိန်၌ သစ်ဆိမ့်ချောင်တွင် ဆရာတိုးဒေါ်ဝဏ္ဏရှိသေး၏။

At that time the nun mistress Wunna was (also) still in the Thit-hseint hermitage.

ထိုသို့သီလရှင်များ သွား၍ကန်တော့သောအခါ မဟာဂန္ဓာရုံဆရာတော်က သီလရှင်တို့၏ အကြီးအြားကိုကြည့်ပြီး "နှင့်တို့လက်က လူထွက်နေတယ် (လူတိနှင့်တူနေသည်ဟု ဆိုလိုသည်)၊ အပေါ်ရုံနှင့် အရောင်တူပါစေ"ဟု ပိန့်တော်မူလေသည်။

There, when the thilashins went and showed their respect, Maha-Gandhayoun Sayadaw looked at their white shirt and proclaimed: "Your hand is like that of lay people, may it be same as the upper cloth." {The shirt that nuns wore, was white – with long white sleeves. Under it they had a red under-robe and on it they wore a red upper-robe. Thus their hands were white, although the rest of the body was red. (The book apparently does not explain how the lower and upper cloths became red.) Sayadaw said exactly: "Your hand is disrobing. May it (the hand) be same as the upper cloth." - i.e. the white sleeves look like those of lay people – may they be red like the upper cloth.}

ထိုအခါမှစ၍ တစ်စတ်စ အကြီးအြား ဖျောက်သွားလေသည်။

Since then little by little the white shirts disappeared.

ကြိုသို့ သစ်ဆိမ့်ဆရာတိုးက ပြောပြုဖူးလေသည်။

This has been already explained by the great-master of Thit-hseint.

ကြိုစကားကို ထောက်၍ သီလရှင်များ လုံးပါအြားရောင် ပျောက်သွားသည်မှာ နှစ်ပေါင်း ၄၄ ခန့်များသာ [လွန်ခဲ့သော နှစ် ၃၀ ကျော်က စကား။] ရှိသေးကြောင်း သိသာပေတော့သည်။

Supporting this utterance (of the sayadaw), the thilashins' white color completely disappeared, which is just known to be around forty years ago [these are words of thirty years ago].

{This means, that the (mass?) change from white to a reddish color of the thilashins' robes certainly happened in 30's of 20th century, and from the text we may think, that the main (if not the only) reason for it was an indirect condemnation of the white by the very respected Mahāgandhāyon Sayadaw.}

(မြန်မာနှင့် ထောရိဒုဒေသာသာချင်းလည်းတူယဉ်ကျေးမှုချင်းလည်းတူ၍ အမြတ်မားဆက် ဆံခဲ့ ရသော ယိုးဒယား၊ ကမ္မာဒီးယားနှင့် လောပြည်တို့ရှိ ထောရိဒုဒေသာ

သီလရှင်တို့သည် ယခုတိုင် အဖြားရောင်အတော်အရုံများဖြင့် ၈တ်ရုံနေထိုင်လျက်ပင် ရှိသေး၏။)

(The thilashins of Thailand, Cambodia and Laos, of which countries the Theravāda Buddhist culture of Myanmar was for whole lineages of kings similar, even today wear and live only in the white color.)

2. The Apocryphal Scripture "*Sārasarīgaha*"

This "Compendium of Essence" was written in 13th-14th century AC by ven. Siddhattha, the pupil of Dakkhinārāmādhipati Buddhappiya³, is "an anthology containing chapters on various topics of Buddhist teachings illustrated by stories, most of which can be traced to the canon or commentaries."⁴ – The text in Pāli should be available from PTS for £18.15 edited by G. Sasaki in 1992, with ISBN 0 86013 302 8. It is also available in Burmese script, at least its Commentary (*Atṭhakathā*) – "*Sārasarīgaha Atṭhakathā*" (သာရသင်ပာ အဋ္ဌကထာပိ၏), by U Kovida. I don't see the year of publishing, but the introduction ends with the year 1297 ME (=Myanmar Era) Wagaung month, which is equivalent to Autumn 1937. It reportedly has ca. 400 pages. The book might not be easily available.

According to Peter Skilling, "the relation between text and *sarīgāyanā* is complex. This complexity may be seen in the *Sārasarīgaha*, whose compiler appears to accept texts like the *Nandopanandadamanā*⁵ even though they were not "handed down at the three Councils" (*sarīgītittayam anārūḍham*). It is noteworthy that two of these texts are described as 'sutta': *Kulumbasutta*, *Rājovādasutta*. In contrast the *Sārasarīgaha* rejects other texts, including Mahāyāna sūtras and Tantras, as "not the word of the Buddha" (*abuddhavacana*).⁶

According to JPTS 1882⁷, it "is a short encyclopædia of Buddhist theology and cosmology." The beginning and ending verse, and also the numerous chapters, are meticulously listed by the JPTS 1882. See them listed below together with translation:

No.	Chapter name in Pāli from JPTS 1882	Tr. by monk Saranya
1.	<i>Buddhānam abhinīhārakathā</i>	Talk on Buddhas' Resolution
2.	<i>Tathāgatassa accchariyakathā</i>	Talk on the Wonder of Tathāgata

³ "Reference Table of Pāli Literature", Bhikkhu Nyanatusita, GReTIL e-library, 2008; p.23 (PDF p.24). (Pāli diacritics corrected by me.)

⁴ "List of Issues 2009", Gethin, PTS; p.18 (PDF p.20).

⁵ This story is however found in Pāli Commentaries: *Theragāthā Commentary - 20. Saṭṭhinipāto - 1. Mahāmoggallānattheragāthāvannanā* (close to the end) & *Visuddhimagga Commentary – 12. Idhhividhaniddeso – Nandopanandanāgadamanakathā* – it describes how venerable Moggallāna conquered the dragon Nandopananda by psychic powers. The story is famous in Myanmar and it is one of the Buddha's "Eight Victories" (အောင်ခြင်း ရှစ်-ပါး). As we can see from the references, apart from the story about dragon Nandopananda, all the cases of Buddha's victories are mentioned in pre-Commentarial literature: 1. Conquering Māra and his army under the Bodhi tree, right before Enlightenment (*Netti §104, Milp. 4.8.*), 2. Ogre Ālavaka (*SN 1.10.12.*), 3. The elephant Nālāgiri sent against the Buddha by Devadatta (*Apad. 39.10., Vin.Cv. 7.*), 4. Mass-murderer Aṅgulimāla (*MN 86*), 5. Mischievous lady Ciñcamāṇavikā (*Apad. 39.10., Milp. 4.1.1.*), 6. Debater Saccaka (also known as Aggivessana, sometimes noted as Kūṭadanta) (*MN 35*), 7. The king of dragons Nandopananda (*ThgA 20.1. & Vism. 12*), 8. Baka, the lord of Brahmās, who wrongly thought that he was eternal and the most powerful in the world (*MN 49 & SN 6.1.4.*).

⁶ Peter Skilling in "Journal of the Pali Text Society, Volume XXVIII", O. von Hinüber and R.M.L. Gethin, PTS, Lancaster, 2006; pp.130-131 (PDF p.135-136) cites "Genjun H. Sasaki (ed.), *Sārasarīgaha*, The Pali Text Society, Oxford, 1992, pp. 45-46."

⁷ "Journal of the Pali Text Society. 1882.", T.W. Rhys Davids, PTS, London, 1882; pp.125-126 (PDF p.135-136).

3.	<i>Pañcaantaradhānakathā</i>	Talk on the Five Disappearances
4.	<i>Munino cakkavattino ca cetiyakathā</i>	Talk on the Stupa/Cetiya of the Lord (i.e. Buddha) and <i>Cakkavatti</i> (i.e. the ruler of whole world)
5.	<i>Sammajjanīyāphalasarīgahanayo</i>	Guidance for Summary of the Benefits of Sweeping
6.	<i>Dhamme acchariyakathā</i>	Talk on the Wonder of Dhamma
7.	<i>Saṅghe acchariyakathā</i>	Talk on the Wonder of Saṅgha
8.	<i>Niddāvibhāvanām</i>	Explanation of Slumber
9.	<i>Supinavibhāvanām</i>	Explanation of Dreams
10.	<i>Ratanadvayasantakaparivattanakathā</i>	Talk on Turning of the Pair of Gem's Possession
11.	<i>Saraṇagamanassa bhedasarīgahanayo</i>	Guidance for Summary of Breaking (one's) Going for Refuge (i.e. explains how one's devotion toward the Buddha, Dhamma, and Saṅgha may be (un)knowingly corrupted)
12.	<i>Silānam pabhedasarīgahanayo</i>	Guidance for Summary of Corrupting Virtue (/Breaking Rules)
13.	<i>Kammaṭṭhānasarīgahanayo</i>	Guidance for Summary of Meditation Object
14.	<i>Nibbānassa vibhāvanām</i>	Explanation of Nibbāna
15.	<i>Ratanattaye agāravavibhāvanakathā</i>	Talk on Explanation of Disrespect for the Three Gems (explains how one may (un)intentionally commit disrespect for Buddha, Dhamma, Saṅgha)
16.	<i>Janakādikammaṭṭhānasarīgahanayo</i>	Guidance for Summary of Meditation Object of (/practiced by) Janaka and others
17.	<i>Ānantariyakammavibhāvanām</i>	Explanation of Immediate Kamma (i.e. how <i>kamma</i> can render result (<i>vipāka</i>) immediately)
18.	<i>Micchādiṭṭhivibhāvanām</i>	Explanation of Wrong View(s)
19.	<i>Ariyūpavādavibhāvananayo</i>	Guidance for Explanation of Blaming Noble Ones
20.	<i>Kuhakādīnañ ca kathāsarīgahanayo</i>	Guidance for Summary of Talk also (about) Deceit Etc.
21.	<i>Maccherakathā</i>	Talk on Avarice
22.	<i>Tividhaggivibhāvanakathā</i>	Talk on Explanation of Threefold Fire
23.	<i>Dānādipuññasarīgahanayo</i>	Guidance for Summary of Merits, such as Donation
24.	<i>Sattānam āhārabhedanayasarīgaho</i>	Summary of Guidance for Distinguishing Beings by Nutriment
25.	<i>Yonivibhāvananayasarīgaho</i>	Summary of Guidance for Explanation of Womb
26.	<i>Pumitthiparivattanakathā</i>	Talk on Change of Gender (i.e. spontaneous change from man to woman and from woman to man)
27.	<i>Yuvatīnam sarūpavibhāvanām</i>	Explanation of Character of Young Women
28.	<i>Pandakānam vibhāvanam</i>	Explanation of Homosexuals/Hermafrodites
29.	<i>Nāgānam vibhāvanakathā</i>	Talk on Explanation of Dragons
30.	<i>Supaṇṇānam vibhāvanakathā</i>	Talk on Explanation of Heavenly Birds
31.	<i>Petānam vibhāvanām</i>	Explanation of Ghosts
32.	<i>Asurānam vibhāvanām</i>	Exlanation of Ugly Deities (/Asuras)

33.	<i>Devatānam vibhāvanam</i>	Explanation of Deities
34.	<i>Mahivaḍḍhanakathā</i>	Talk on Increase of Earth (I suppose this will explain how mass of earth will increase by dead bodies of human)
35.	<i>Mahicalanakathā</i>	Talk on Earthquake(s)
36.	<i>Vutṭhivātādīnam saṅgahanayo</i>	Guidance for Summary of Rain, Wind, Etc.
37.	<i>Pakiṇṇakakathā</i>	Talk on Miscellaneous (Subjects)
38.	<i>Iddhividhādisaṅgahanayo</i>	Guidance for Summary of Psychic Powers Etc.
39.	<i>Lokasaṅṭānakathā</i>	Talk on the Shape of World

Sārasarīgaḥa refers to a statement found in the *Vinayaṭṭhakathā* which cannot be traced in the *Samantapāśādikā*⁸. This would indicate that the statement was taken from the Sinhalese *Vinayaṭṭhakathā* unless it was contained in the *Samantapāśādikā* of the author's time.^{9 10}

A little paragraph from *Sārasarīgaḥa* reads:

"Kāladevalo kira tāpaso mahāsattassa jātadivase attano vandāpanattham upaniṭṭhassa mahāsattassa pādāni parivattitvā attano matthake patiṭṭhite utṭhayāsanā añjalimpaggayha olokento ayam nissamsayam Buddho bhavissati, aham tam Buddhabhūtam daṭṭhum na labhissāmi.¹¹ Mayham pana bhāgineyyo Nālako labhissatīti dibbacakkhunā disvā tāvadeva bhaginiyā geham gantvā attano santikam agata Nālakam āha. Tāta Sudhodana mahārājassa kule putto jāto, Buddharikuro esa pañcatinsa vassāni atikkamitvā buddho bhavissati, tam etam daṭṭhum labhissasi, ajjeva pabbajjāhi ti.

*Sattasītikoṭidhane kule nibbatto dārako „na maṁ mātulo anatthe niyojessati ti, cintetvā tāvadeva antarapaṇato kasāvāni ceva mattikā pattañca āharāpetvā kesamassum ohāretvā kāsāvāni vatthāni acchādetvā „yo loke uttama puggalo tam uddissa mayham pabbajjāti“ bodhisatthābhimukham añjalimpaggayha pañcapatiṭṭhitena vanditvā pattam thavikāya pakkhipitvā ansakūṭe laggetvā Hīmavantam pavisitvā samanḍhammaṁ akāsi.*¹²

⁸ I.e. the regular *Vinaya Piṭaka* Commentary.

⁹ The Pāli Commentaries (*Āṭṭhakathā*) as we have them today were translated from Sinhalese by ven. Buddhaghosa, in ca. 5th century AC. The Sinhalese Commentaries might have contained certain information which is not included in the Pāli translation, and some of that information might be preserved by *Sārasarīgaḥa*. Other possibility is, that the information that *Sārasarīgaḥa* quotes from the Commentaries was included even in their Pāli translation, but the version of that Pāli translation which we have today doesn't contain that information any more.

¹⁰ Quoted from "Sinhala and Dravidian Commentaries (Lectured By Ven. Piyaratana) (2003)", a note in "PGI. 201 – Pāli Prescribed Texts – I", compiled by monk Sarana and published online in October 2012. It is a compilation of notes from Buddhist and Pāli University of Sri Lanka, Homagama.

¹¹ There are several mentions of the ascetic Kāladevala (sometimes Kāladevala) in Pāli Commentaries, namely in DNA 14., MNA 13., Uda 4.8., and ApdA 2. Avidūrenidānakathā.

¹² This is from preserved questions for the Pāli subject in Buddhist and Pāli University of Sri Lanka, Homagama, included in question paper for students of the third year. The year of its appearance is not known to me. I have included it in "Notes from Buddhist and Pāli University for the 3. year". The document has date of creation in 2009.

"The hermit Kāladevala on the birthday of Great Being, in order for himself to bow down (to the Great Being), turned (around) the legs of the Great Being, and keeping them on his head stood up from the seat, and keeping (stretched) fingers (above his head) and looking around (the hermit) saw by divine eye (i.e. the psychic power of clairvoyance) : "Undoubtedly, this one will become a Buddha, (and) I will not get (a chance) to see Him (when) He is a Buddha. However, my nephew Nālaka will get (that chance)." Then and there he went to the house of (his) sister and said "come (here with) Nālaka near you. Dear (nephew), a son was born to the great king Suddhodana. After (he) passes his Buddha(-to-be) youth ("bud of Buddha") in thirty-five years, he will become a Buddha. You will get (the chance) to see him, go forth (/become an ascetic) right today."

That child (although) born in a family of seven billions (of pieces money in wealth) thought: "my maternal-uncle will not guide me to (anything) useless" and right then and there, from between the shops [*antarapanato*] brought robes and a clay alms-bowl, shaved (his) head, took on the robes, the clothes, (and said) "Whoever is the greatest being in the world, my going forth is on behalf of him", held (straight) fingers (above his head), bowed down by the five-rests, put (his) bowl in the bowl-bag, hung (that) over (his) shoulder, entered the Himalaya (mountain range), and practiced the duties of an ascetic."

3. A Little Note on Mixing Food

What I am going to explain is well known among Burmese monks. It might not be known or understood by non-Burmese monastics.

1. Cooking – cooking has been prohibited. Now – what is it cooking? Cooking is any kind of intentional warming of unwarmed food. Take this literally and it will apply to every case of food apart from medicine. Warming food, either alone or when mixing with another warm food (e.g. adding tea leaves into hot water) has been specifically prohibited by the Buddha. It is however permitted to reheat, recook any kind of food that has been warmed/cooked/fried/smoked/stewed before by a lay person. (So if a monk was donated ready-made pizza from a supermarket, he can reheat it in a microwave and it is in accordance with the strictest rules. Most monks will not do this either, because it may confuse lay people into thinking that monastics can cook themselves, so why should lay people cook for monastics. Adding tea leaves into hot water is a direct offence against Vinaya and will hinder anyone from any spiritual progress toward Enlightenment. Not however, that if the leaves are added into the water with the intention to "mix them with water only" and not with the intention "to warm them", it is no offence at all. The mind-state at that moment might be unpredictable, hence no mixing of leaves with hot water is committed by strictest Burmese monks. Of course, lay people can be kindly requested to "make proper" those leaves and water, and the final mixture can then be accepted by the monastic and consumed without offence.)

2. Flavoring – flavoring, i.e. mixing one kind of food with another kind of food with the intention to increase any of the five kinds of tastes in it (sweet, salty, sour, bitter, astringent) has not been prohibited by the Vinaya rules. However, there are strict rules related to using seven days medicine and whole-life medicine in combination with common food. The explanation of the mixing rule is, that whatever is mixed,

it will become the least-term medicine, and the time of all of the constituents is counted including the past. For example:

Common food with common food

At 10 AM accepted bread and at 11 AM accepted milk can be mixed together from 11 AM until the zenith noon time (of course, we are dipping the bread in the warm milk *with the intention to warm the bread* – that would be no offence because the bread was already undergoing heating process previously, by lay people in the bakery).

At 10 AM accepted bread and at 1 PM accepted milk cannot be mixed – neither the bread can be eaten at (or after) 1 PM, because it is noon, it also cannot be eaten any time later in one's life, because that counts as "storing" (*sannidhikāraka*). The milk cannot be accepted at 1 PM, and if it is accepted it also can be neither drunk nor kept for the next day.

At 10 AM 01.01. accepted bread and at 10 AM 02.01. accepted milk cannot be mixed, because the bread accepted on 01.01. "expired" at the time of zenith noon on 01.01. and cannot be therefore eaten next day, otherwise it is *sannidhikāraka*, stored food (i.e. not allowed, *pācittiya* for eating).

Common food with seven-day medicine and life-term medicine

At 10 AM accepted bread and at 10 AM accepted butter can be eaten together, the butter can be applied on the bread (but not with intention to warm the butter by applying it on a warm bread, unless the butter has been previously heated by a lay person. This would also depend on the way how the butter was produced). The butter that was in contact with the bread cannot be taken longer than until the zenith noon, because its original "shelf-life" (being seven days) has been decreased by the bread's "shelf-life" (being one morning) to one morning only.

At 10 AM accepted bread and at 1 PM accepted butter cannot be mixed, because bread cannot be kept after zenith noon. However, butter (unless mixed with nuts, etc.) can be consumed after noon (and any time later for future six days, altogether seven days) if the monastic is sick. It is also alright to *mix it with water* and consume by healthy monastics (for those seven days since its being offered), which is believed to be in accordance with the rule about palm sugar, "*gilānassa gulam, agilānassa gulodakam*". Butter, ghee, honey, sugar, and oil must not be eaten by healthy monastics without their being mixed in water (at least while in the mouth, before they enter the throat). If that is done, it is *pācittiya* offence for *vikāla-bhojanā*.

At 10 AM 01.01. accepted bread and at 10 AM 02.01. accepted butter cannot be mixed, because the bread was "stored" from the past day, which is *sannidhikāraka*. The butter can be consumed from then for next seven days.

At 10 AM 01.01. accepted butter and at 10 AM 02.01. accepted bread *also cannot be mixed*, because the butter, upon mixing with bread immediately turns into one-morning meal. The problem is, that it was kept

from yesterday – and by its change into "one-morning meal" it immediately became *sannidhikāraka*, because it was kept from yesterday – hence more than just until zenith. The butter cannot be mixed with the bread. If it is, the butter on the bread cannot be eaten, and if it was – it is *sannidhikāraka pācittiya*.

At 10 AM 01.01. accepted salt and at 10 AM 02.01. accepted bread/soup *also cannot be mixed*, because the salt, upon mixing with bread/soup immediately turns into one-morning meal (eventhough it was originally life-time medicine). The problem is, that it was kept from yesterday – and by its change into "one-morning meal" it immediately became *sannidhikāraka*, because it was kept from yesterday – hence more than just until zenith. The salt cannot be mixed with the bread/soup. If it is, the salt on the bread cannot be eaten, and the soup also cannot be eaten, and if they were – it is *sannidhikāraka pācittiya*.

Exception:

It is possible to eat meal left from yesterday even today if three conditions are fulfilled: 1) it is offered (again) by lay people/novices; 2) the monastic "doesn't ask for it" and 3) if it was stored outside of the monastic's *room* (i.e. at least in the same building, although not in the same room is not a problem). So, suppose the monastic is offered whipped cream cake today and eats only two of the eight pieces. Without his order to keep it for tomorrow, he leaves and the lay people keep it for tomorrow. Next day, if he says "where's the rest of my cake", he cannot eat that cake even if lay people bring it to him and offer again. However, if he says nothing and the lay people bring it to him, he may accept it and eat it. To avoid this kind of difficulties it is always better to ask the lay people to offer only what the monk eats today together with the meal, and keep rest for the next day – including salt, butter, etc. It is not impossible to receive a little salt on a little plate and discard whatever remains.

May all beings be happy and healthy ☺

monk Saranā